

Mr. THORP'S

SERMON

PREACH'D ON

Wednesday, March 28, 1711.

BEING

The Day appointed by Her MAJESTY,
for a General *Fast* and *Humiliation*.

MR. THORNTON

MEMORIAL

PRESENTED ON

Monday, March 28, 1871



The Day appointed by Act of Congress
for the General Fast and Abstinence.

N^o 19

PIETY and LOYALTY the Readiest Way to
attain VICTORY and PEACE.

Sarah IN A *Denny*
SERMON

Preach'd at

Hattly St. George, and Caxton,
in Cambridgeshire.

ON

Wednesday, MARCH the 28th, 1711.

Being the Day appointed by Her Majesty, for
a General Fast and Humiliation.

By JOHN THORP, M. A. Rector of
Hattly St. George, and Vicar of Caxton, in
CAMBRIDGESHIRE.

LONDON;

Printed for John Wyat, at the Rose in St. Paul's
Church-Yard. Price Three Pence.



TO THE
READER.

THIS Text was Chosen, and the Sermon desir'd to be Printed by a Worthy Gentleman, whom I have receiv'd too numerous Favours from, to have refus'd, without a just Imputation of the Highest Ingratitude; But whether that will protect either it or me, from the Censures of the Learned, I know not: However, as I have adapted this Discourse to the Capacities of my Auditories, and am sensible that a serious Reading may be of more Service, than a Transitory Hearing of it, I have but conform'd to my Duty in a double Respect; and whatever the Censorious Part of the World may say, a Sincere, though Weak Endeavour of doing Good, will Justify me to my own Conscience.

Sc

A

it
ber
to
Jo
ex
Pr
Pr
gr
M
th
W
th
H
ar
In

PSALM 68. VER. 30.

Scatter thou the People that delight in War.

AFTER *David* had triumphantly brought the Ark of God from *Kirjath-jearim* (where it had long lay neglected by his Predecessor *Saul*) and decently fix'd it on Mount *Sion*, where he had prepar'd a Tabernacle for its Reception, he proceeds daily to magnify his Great Creator, with Songs of Joy and Praise, and, in Exstatick Raptures, to express the Pleasure he conceives at the gracious Presence of the Almighty with them. In this Psalm, he seems to shew the small Terror his greatest Enemies could now infuse into his Mind, and the chearful Confidence he puts in the Presence of the Divine Sanctuary; His Words have such Transport in them, that nothing less, one would think, than a compleated Hope could inspire; and his Prayers and Praises are so mix'd together, that he seems at once Imploring and Returning Thanks for Conquest.

He

He begins this Triumphant Hymn with chearful Supplication, such as St. Paul advises all to pray with, *Χωρὶς Διαλογισμῶν*, without the least desponding Doubt of a Hearing

Ver. 1, 2, 3. or a Grant; *Let God arise, and let his Enemies be scatter'd, &c.* And

then his Praises immediately pursue his Prayers and his Confidence in the Divine Assistance in-

spires him with grateful Hallelu-

Ver. the 4th. jah's, *Sing unto God, sing Praise to his Name, extoll him that rideth*

upon the Heavens, by his Name JAH, and rejoyce before him. And that he might insu-

an equal Joy and Hope in others, he elegantly displays God's former Mercies, and describes his

Glorious Majesty, and pronounce

Ver. the 22d. his Assurance from thence, that He will renew his former Wonders, and

will now shew as great Effects of his Love and Power: From hence he proceeds to discant on

their Union in Fetching, and the Solemn Entrance of the Ark, to their Joy, no less than to

the Terror of their Foes: The Thought of this animates him with Assurance of

Ver. the 29th. Conquest; *Because of thy Temple at Jerusalem, shall Kings bring Presents*

unto thee; and inspires him with this chearful

Petition in my Text, *Rebuke the Company of Spear-men, the Multitude of the Bulls, with the*

Calves of the People, till every one submit himself with Pieces of Silver, i. e. Destroy those

numerous Arm'd Princes, those Captains as furious as Bulls, and Soldiers as insolent as young Heifers, that are coming unprovok'd against us,
Scatter thou the People that delight in War.

In discoursing on these Words, as the Occasion of this Day's Solemn Observance requires, I shall consider,

I. *First*, What Reasons we have to joyn in them, and make them part of our Prayers to Heaven.

II. And, *Secondly*, Shew when we may offer them with equal Confidence, and as great Assurance of a Grant, as the Royal Author seems to express.

i. *First*, I propose to shew what Reasons we have, at this time particularly, to make the Words of my Text part of our Prayers to Heaven.

Sure it's needless, after those excellently well compos'd Petitions, we have now offer'd to the Throne of Grace, to inform any Man here the design of this Day's Assembly ; no one certainly can have so little Rev'rence to the Sacred Place we are in, or that Glorious Being we have been addressing to, as not to have given a more due and serious Regard to the purport of the Prayers we have offer'd.

Nor does it seem less needless to shew the necessity of it.

Every Man sure sufficiently feels the Burthen of so long a War, and the meanest of us may have cause enough to pray, that God *would scatter the People who delight in it.*

But when we look upon the Thinness of our Congregations, when we observe the Numbers that are absent, and the much-to-be-lamented Lukewarmness of those who are present; What Man would think that the whole Nation complain'd of a Grievance, they are so indifferent in requesting a Release from, of that Power who alone can do it? In short, when our Solemn Assemblies seem but a more pompous Mock of Heaven, when in the Day of our Fast we *find Pleasure*, (as the Prophet complains) and take more Delight in Drinking to, than Praying for, the Success of our Arms; it's high time for the Preachers to *Cry aloud, and spare not, to lift up their Voices like Trumpets, and shew the People their Transgressions, and the House of Jacob their Sins.* It's more than time for us to endeavour to bring Men to a more practical Sense of their Duty, and by all possible means attempt to lead them from these Errors in their Ways.

In Order to this then, let us look into those commanding Reasons we have, at this time, heartily

heartily to joyn in Prayer, that God would scatter the People that delight in War.

And here while Arrogant Pretenders to Politick Heads enter into the Merits of the Cause we are engag'd in, while Men of different Sentiments clash about the Managements of it, while Exalted *Tories* talk of Male-Administration in the last, and *Whiggs* deride the present Measures, Let us, my fellow Christians, lay aside all odious Party-Distinctions, and in all our private and publick Discourses on this Head, act with the true Spirit of Moderation, and shew hearty as well as verbal Desires of Peace.

The boundless Ambition of the *French* Monarch, his fixing one Pretender on the *Spanish*, and endeavouring to fix another on the *British* Throne, We know, are sufficient Reasons for the War: The Prudent Counsels, the unwearied Diligence, the unparell'd Successes of our General, will vindicate him from the Aspersions of Male-Administration; and the Happy Concurrence, and Eminent Wisdom of our present Parliament, in industriously seeking Means, and cheerfully, and liberally, Contributing to raise Supplies, will satisfy any sober Man, with the Sincerity of their Intentions, and Goodness of their Measures, while the Pious Endeavours of Our Gracious Queen, in all things, and at all times, to promote the Good of Her Subjects, Her Constantly, and Earnestly, Urging this to

both Houses of Parliament; and, on all Occasions, Her Zealous Expressions, Her Ardent Demonstrations of Love for them, should induce all Honest and Loyal Hearts, Unanimously to concur in promoting a happy and lasting Peace, by furnishing the Means to carry on a Brisk and Vigorous War: For whatever Overtures we have had from, or rather, whatever Amusements have been offer'd on the part of *France*, we have little reason to think, that so Ambitious and Arbitrary a Monarch, will consent to Dethrone his Grandson, disgracefully to discard a Pretender he has so long, and so chargeably cherish'd with Hopes of *Britain's* Crown, and part from Towns, which he has been many Years possess'd of, to make a Barrier for an Enemy's Country, so long as he is able to bring into the Field an Army equal with the Allies: This (whatever it could have been) can only be obtain'd, now, by the Point of our Swords, and God's *scattering the Forces*, or turning the Heart of that haughty Tyrant, who so *much delights in War*. Whatever it could have been, I say, because I know, that as some think, the Overtures from our Enemies were only design'd to busie the Thoughts, and alienate the Affections of the Allies, to divide that invincible Union they have so much Cause to dread, and prevent that early Diligence which has hitherto frustrated the wisest of their Projects; so others affirm, that we have had such Terms of Peace offer'd, as we could not reasonably

sonably have desir'd more, nor should in Prudence have refused: But as the juster Censures of the present Ministry have not thus far extended, it is no better than Presumption in ours to do it; and whatever our private Sentiments may be, we should be cautious to conceal them, lest we foment Evil Blood in the Nation, and raise such Jealousies as we can't suppress. Let our Tongues be silent then, and our Hearts charitable, in Reflecting on Circumstances, and Judging particular Persons:

But if we know, or on good Grounds believe, that there are those within our selves who bear such *Evil Will to Sion*, we ought to pray, that God would scatter far from us, all those who take such *Delight in War*, as to disturb or prevent the Peace of this our *Israel*.

This Prayer, undoubtedly, extends to all Turbulent Factions at Home, no less than Foes Abroad, and those of our own Country-men who delight in War, deserve to share it in common with our Foes.

If we observe then, a daily Rise and Encrease of Parties opposite to the Nation's Welfare, if Principles are violently espous'd, and strenuously propagated, which strike at the Fundamentals of our Constitution, if we believe the Profit of the War has, with some, over-ballanc'd the National Advantages of Peace,

if

if we see our Chief Ministers of State aspers'd in their Reputations, and some not escape without Wounds in their Bodies, while the Sacred Person of the Queen Her Self is Endanger'd, we have great Reason to cry out, with respect to our Foes at Home, *Scatter thou, O Lord, the People that delight in War.*

But to leave this unpleasant raking in our own Sores, (which we ought to endeavour to heal, not expose) I am sure we have cause, with respect to our Foes Abroad, to observe this Day in the most Solemn Manner, and heartily to make it a Part of our Prayers and Wishes, that God *would scatter the People that delight in War.*

France now Boasts of as Numerous an Army as ever, its Generals are as Stout, it's Preparations as Early, and it's Threats as Great, as in any Campaign before : We have as much Reason now then, as ever, to pray that God would baffle their Designs, pull down their Pride, and, by blessing us with fresh Victories and Success, encline their Hearts more sincerely to a wish'd for Peace.


For as he reserves in his own Hands the Issues of Peace and War, no less than of *Life and Death*, as *the Battel is the Lords*, and *he giveth it where he pleases* ; we have all the Reason in the World to implore such powerful Aid.

Did Victory, indeed, always depend on the Number of an Army, the Conduct of a Commander, or Courage of the Soldiers, we might esteem it unnecessary to petition for any other Assistance than we have; but since it is God alone *that giveth Victory unto Kings, and subdueth their Enemies*, who in his Senses can refuse, humbly to supplicate, and earnestly endeavour to gain his Help? And since it is a Common Cause that we are engag'd in, on the Success of which depends our Peace, our Plenty, nay, even our Religion it self: What can be said in their Behalf, who tax our Governours with Folly, in enjoyning this Day as a Day of Fast and Humiliation, who break a Commandment of God, by disobeying their Commands, and affront the Power of Heaven, by refusing to joyn in our publick Petitions for the Assistance of it? But of you, my Brethren, I hope, far better things than these.

I shall not therefore much enlarge on the Burthen of a tedious and chargeable War, or the Pleasures of a Happy and Lasting Peace, to excite you to pray, that God would scatter those who delight in the one, and convert the Hearts of those who endeavour not the other.

Your assembling here, if it shews any thing, shews that you have a Christian Sense of the Blood

Blood already spilt ; by this you seem sure to bewail those too numerous Crimson Streams that have Issu'd from the Veins of your fellow Christians ; and if it was only on the Sense of Pity, would heartily pray that God would disperse those who take Pleasure in such Bloody Scenes : But as a more enforcing Motive to our pious Wishes, we may, for a Minute, if ~~we~~ please, carry our Thoughts into our Neighbour Nations, who are become the miserable Seats of War and Blood-shed ; Let us think what are the Hardships of a Camp, and Miseries of a Siege, or reflect on the unmerciful Cruelties of an Enemy's Army, satisfying their Hunger with the Bread that should sustain whole Families, their Horses devouring their standing Corn, themselves the present Food and pillaging the Houses of the miserable Inhabitants, while the tender Parents, unable to help themselves, are yet oppress'd with the mournful Cries of their half-starv'd Children. These, and worse than these, are the Miseries of those unhappy Nations, where War reigns in his greatest Terroures, and Two Large Armies want their Sustenance : And though we only hear of these at Distance, yet Pity should be boundless as the Globe, and not confin'd to the narrow Compass of our own Island, whose Sons too, do justly claim our Sighs, since they unhappily share these Miseries abroad, and by their Blood prevent their Approaching nearer Home.

Nor does Pity only, but Interest strongly pleads too for our Prayers for Peace, when the Blessings of a free and extensive Commerce, shall doubly Enrich our happy Isle, when the Happiness of an indisputable Succession in the Illustrious House of *Hannover*, shall preserve its Laws and Religion, and the expelling all Fears of Popery or Pretender shall quiet our Jealousies, disperse our Factions, and unite all different Parties at Home : These, and more than these, are the Consequences of Peace ; Then every one of us may chearfully possess his own, and undisturb'd by the Noise of War and Taxes, may with Pleasure view, and taste the Labours of his Hands, and satiate his Soul with Plenty ; no Fears of any Death but  Natural to molest his Joy ; no dreadful Noise of Guns and Cannons by their ungrateful Sounds, to break his Sleep, or hideous Groans of slaughter'd Wretches to torment his pittyng Soul, but bless'd with the Joys of Peace, the Nights are spent in pleasing Slumbers, and Days consum'd in undisturb'd Bliss, while all of us Excited by the Example of our Gracious QUEEN, have Leisure and Hearts, with repeated Eccho's, to resound our grateful Hallelujah's to the King of Heaven,

But let these small Hints suffice, as Reasons for praying in the Words of my Text, while I proceed,

2. *Secondly*, To shew when we may offer this Petition, with equal Confidence, and as great an Assurance of a Grant, as the Royal Author seems to express.

I observ'd, at the Beginning of this Discourse, that King *David's* Assurance proceeded in part, from the Return of the Ark, *Because of thy Temple at Jerusalem*, says he in the Verse before my Text, *shall Kings bring Presents unto thee.*

And not Holy *David's* self could show more Esteem for the Ark, than our Gracious Queen for the Church of God, nor express more Joy for the Return of *that*, than She for the Welfare of *this*; with equal Piety, they endeavour to deserve the Divine Presence, and have equal Reasons, on that Account, to be assur'd of his Assistance: Would Her own Personal Virtues pull down Victory on Her Arms, She might pray with as great Assurance of a Grant as the Royal Psalmist's self; but He had the Happiness to rule a willing and obedient People, and saw his Royal Example imitated by his Loyal Subjects: He saw the united Eagerness of *Benjamin and Judah, Zebulun and Naphtali*, in Fetching Home the Ark, and their unanimous Gratulations for the Return of it: And could our most Glorious Queen but see as great an unanimous a Concurrence of Her People, in endeavouring

deavouring and rejoycing at the Prosperity of the Church, She might, with equal Triumph, say, *Let God arise, and let his Enemies be scatter'd, &c.* and, with as chearful Confidence, rest assur'd, that, for the Flourishing State of That, *Kings should bring Presents unto him.*

There's nothing wanting in our Pious Queen, that may equal her Character to the Royal Prophet's; Her Virtues pattern His; with such an Exemplary Piety She Governs; with such a winning Mildness Sways the Scepter; and, with such a Love for *Israel's* Good, Distributes all her Favours.

Let every one of us then, my Fellow-Subjects, look into our own Breasts, and see what's wanting in our Selves, to make this Days Prayers successful.

In order then to see the Nature of a Fast acceptable to God, consult *Isaiab* 58. 7, 8. where we find the Lord himself, by the Mouth of his Prophet, thus exhorting with the then deprav'd *Israelites*, *Is not this the Fast that I have chosen to loose the Bands of Wickedness, to undo the heavy Burthens, and to let the Oppress'd go free, and that ye break every Yoke? Is it not to deal thy Bread to the Hungry, to bring the Poor that are cast out, to thy House; when thou seest the Naked, that thou cover him, and that thou hide not thy self from thine*

own Flesh ? This, you see, contains not the outward Form, but the very Essence of Godliness, Repentance, and the Consequence of that, Righteousness and Goodness. I shan't, at present, launch out into so copious a Field of Matter, as the enlarging on these Heads would afford ; but permit me briefly to expostulate with you on each of them. Does not he who lives in any known Sin, live in open Rebellion against God ? Can he then, before he has loos'd the Bands of Wickedness, by Repentance, justly expect any other Return of his Prayers, than Curses ? Don't you think it a vain Acknowledgement in *Judas*, to call his Master *Lord*, when he betray'd him ? And is it not as vain in those, who come here to offer their Prayers to God, and immediately return into the Service of Satan ? Is not Christianity ridicul'd and scandaliz'd by drunken Debaucheries ? Are not our Bodies (which ought to be the *Sacred Temples of the Holy Ghost*) prophan'd and defil'd by Lewdness and Intemperance ? And is not the King of Heaven Himself darted at by Oaths and Curses ? In short, Is not each Act of Wickedness a piece of Rebellion ? While we continue in it then, can we expect our Prayers should be other than unprevailing ? Or, while we lade our Fellow-Christians with Burthens grievous to be born, while, with the *Egyptians*, we require *Brick without Straw*, and expect their daily Task, without Materials for their Work, (such are those who defraud the Labourer of his

his Hire, and with-hold the Servant's Wages;) while we thus *burthen* Others, can we expect Our Selves to be deliver'd from the *Burthen* of War? Or, while we oppress our Brethren, while we cheat and defraud, and think it more honourable to be thought *cunning as Serpents*, than *innocent as Doves*; or, while we let the Needy, unregarded, crave our Kindness, can we hope for a Deliverance from our *Oppressions*, or a Grant of our Petitions? Can we think that God will hear our faint Prayers, when we are deaf to their loud Cries? or assist us against our Enemies, when, with unrelenting Hearts, we see our Fellow-Christians oppress'd by that cruel Enemy, Poverty, and its dreadful Attendants, Hunger, Thirst, and Nakedness? He must be credulous, indeed, that can think this, and has a Faith strong enough to digest the greatest Absurdities.

But, besides these prevailing Vices of the Age, is there not a pernicious Error crept in amongst us, that gives no less Encouragement to our Foes, than Offence to our God? Is it possible that the making Her Majesty's Title as precarious as our own wavering Wills, should not give Hope to the Pretender's Claim? or, the limiting our Obedience to, and asserting a Power to resist, God's Vicegerent here, should not be an Offence to him? Who would think that, under so Mild and Auspicious a Reign, such Principles should find a Rise, much less

less attain to any Growth? or, that those, who would be thought the greatest Enemies to Popery and the Pretender, should be the Propagators of them? But what will not our impious Age perform? When the Title of the Godhead is openly disclaim'd and wrote against, can we hope to have his Vicegerents here untouch'd? Or, when we stint and limit our Obedience to the King of Heaven, is it any Wonder that we do it to his Earthly Representative?

But you, O Men of God, flee these things and follow after Righteousness, Godliness, Faith, Love, Patience, Meekness; that Righteousness which teaches to give unto Caesar the things that are Caesar's, and that Godliness which obliges to give unto God the things that are Gods. Then may you justly hope to have the Prayers, not only of this Day, but of your whole Lives, heard and granted; for the fervent Prayers of such Righteous Men, avail much.

Then let the combining Powers of Earth and Hell, let *Lewis's* Armies and *Lucifer's* Plots surround us, we can easily conquer the one and defeat the Designs of the other; let our Enemies be never so strong or cunning; let their Armies be numerous as the Sand, and their Commanders as famous as the Ancient Heroes, we are assur'd that the Lord saves not by mighty Numbers, or by Sword and Spear.

who *Spear, but the Battle is his, and he giveth it*
 o Po *where he pleaseth.* When we distinguish our
 paga selves then by Piety and Loyalty, we may
 piou cheerfully call upon him for his Holy *Temple's*
 head *Sake,* and rest assur'd that we shall see all the
 n we Enemies of our *Israel's* Peace dispers'd, and that
 h'd God *will scatter the People who delight in*
 ce to *War.*



F I N I S.

B O O K S lately Published.

TH E Case of King *Charles* before the Regicides at *Westminster* Parallel to *St. Paul's* before *Felix* at *Cæsarea*. In a Sermon Preached at *Gamlingay* in *Cambridgeshire*, on *Tuesday* Jan. 30. 1710. being the Anniversary Fast for the Martyrdom of King *Charles* the First. By *John Jennings*, M. A. Vicar of *Gamlingay* and *Great-Gransden*, and late Fellow of *Clare-Hall* in *Cambridge*.

The Promises of God to Royal *David* and his Line, adapted to Queen *Anne* and the Protestant Succession: In a Sermon preach'd at *Great Gransden* in *Huntingdonshire*, on *Thursday*, *March* 8. 1710. being the Anniversary of Her Majesty's Happy Accession to the Throne. By *John Jennings*, M. A.

A Sermon preach'd before the Right Honourable the Lord Mayor and Court of Aldermen, and the Citizens of *London*, in the Cathedral Church of *St. Paul*, *January* the 30th, 1710. By *Samuel Bradford*, D. D. Rector of *St. Mary le Bow*, and Chaplain in Ordinary to Her Majesty.

An Exhortation to Purity and Peace; A Sermon preached in the Parish Church of *St. Mary le Bow*, on *Sunday* *March* 26. 1710.

A Discourse of Baptismal and Spiritual Regeneration. Both by *Samuel Bradford*, D. D.

A Sermon preached before the Right Honourable Sir *Gilbert Heathcote*, Kt. Lord Mayor, the Aldermen and Citizens of *London*, on *Tuesday* *Novemb.* 7. 1710. being the Day appointed by Her Majesty's Royal Proclamation for a Publick Thanksgiving; By *Richard Chambré*, M. A.

The True Notion of Moderation; In a Sermon preach'd in the Parish Church of *St. James* in *Bristol*, *Oct.* 1. 1710. By *Benjamin Bayly*, M. A. Rector of *St. James* in *Bristol*.

The Use and Abuse of Philosophy in Matters of Religion briefly consider'd; in a Sermon Preach'd at the Parish Church of *Bishop-Stortford* in *Hertfordshire*, *Aug.* 22. 1710. at the Annual Meeting of the Scholars Educated in that School. By *William Lunn*, M. A. Rector of *Elsworth* in *Cambridgeshire*.

Traſtatus de Peccato Originali. Autore D. Whitby, S. T. P.

An Essay concerning the Nature and Guilt of Lying. By *Charles Brent*, M. A. Rector of *Christ-Church* and *St. Verburg* in *Bristol*. The Second Edition.

All Printed for *John Wyat* at the *Rose* in *St. Paul's Church-yard*.

West

In

uesday

rdom

car of

all in

apted

mon

uesday

Hap-

Lord

ndon

1710

and

ched

h 26

Both

r Gil-

ns of

inted

ankf-

ach'd

. By

igion

nurch

An-

By

.

By

burg

.

d.